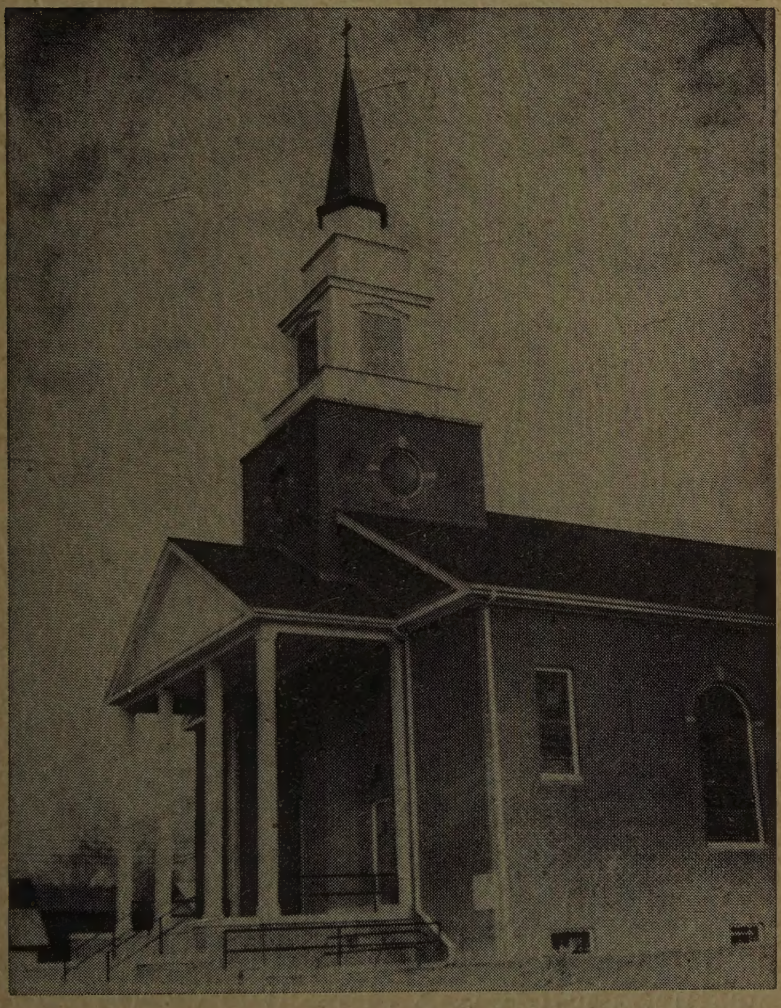
1955

THE A.M.E. ZION QUARTERLY REVIEW



ST. MARK CHURCH, DURHAM, NORTH CAROLINA

BUILT BY THE REVEREND S. P. PERRY WHO IS NOW STATIONED IN RICHMOND, VIRGINIA, AT HOOD TEMPLE CHURCH

The A. M. E. Zion Quarterly Review

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P. O. Box 146, Bedford, Pa.

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A. M. E. Zion Quarterly Review

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JAMES, THE LESS

We have been following the list of Disciples as recorded in Acts 1:13. After Saint Matthew, comes James the Less, identified as the son of Alphaeus.

In the Greek, James the Less, reads, "James, the little". Perhaps this was a nickname taken from the fact that he was either small of stature or was younger than James Major, the son of Zebedee. His field of work seems to have been in and around Jerusalem. Tradition says that angered by his powerful preaching, his enemies pushed him off the tower of the Temple. Crushed and wounded as he was, he staggered to his feet and asked God to forgive his enemies. Then he was knocked unconscious and later sawn asunder. Legend says that he had attained a great age and was 96 years old at the time of his death. Often one sees the saw by his side as his emblem and it should remind us of his assumed martyrdom.

This representation of Saint James is a large wooden statue owned by the Metropolitan Museum. It is a work of Rhenish German sculptors and was done between 1265 and 1280. It is 77 inches high and still retains much of the original polychrome even though some parts of it are badly flaked and chipped. The figure must have originally stood against the pier of a Church and because of the very large head, it is believed that it stood high and was made to be seen from below. Although the figure is badly damaged, still the impression one receives is that of dignity and simplicity. The folds of the garments flow rhythmetically upward and carry our eyes to the face of the Apostle.

The expression of the face is mild and benign and the lips are open as though Saint James were speaking. The pleasant expression and the open lips suggest a smile. This is rather unique for none of the Disciples so far in our list has smiled at us.

The left hand is gone completely but the right hand is raised and probably rested on a long saw or a fuller's club. It was supposed to be a fuller's club that was used to knock the Saint unconscious. Upon his head Saint James wears a skull cap reminiscent of the small caps worn by the Jews even to this day. His hair is long, neatly arranged under his little cap, and flowing down the back of his neck. The beard is worn short and delicately curled making a pleasing decorative pattern. James, the Less, may have been one of the least of the Disciples, but this sculptor makes him an attractive and imposing person.

By Permission of Walters Art Gallery

SAINT SIMON AND SAINT JUDE

An old legend says that Simon and Jude were brothers and were among the shepherds to whom the angels announced the birth of Our Lord. They went to Bethlehem with the other shepherds and later became Disciples. Because of this legend they are often pictured together and are also often represented as very old men.

This is a representation of the two Disciples from the Carrow Psalter made in England about the year 1250. It shows them standing under an arch without any particular activity being depicted. Most artists give Saint Simon a fish upon a book denoting that he was a fisher of men through preaching the Gospel but here he merely holds the book. Saint Jude is generally identified by a small ship to denote his voyages as he went about preaching the Word, but here again, he has only the book in his hand. Observe how much alike the two men are. Their mantles are draped alike but in the opposite direction, their under garments are much the same in length and style of sleeves, their hair is arranged in the same manner and the full nimbus is behind each head. The expression of the faces is somewhat different but all in all one might think they were not only brothers but twins. Legend says that they traveled together during the years of their active preaching.

Simon is identified by "the zealot". The Zealots were a political party which wanted to restore Israel by the sword. Our Lord could and did use all kinds of people and He put the fiery energy of Simon behind His cause. Nothing is known as to what countries Simon visited and his manner of death is also uncertain.

Jude was also known at Thaddeus (Mt. 10:3; Mark 3:18). There are vague traditions as to the place of his labors for Our Lord but most authorities admit that nothing is actually known. The exact way in which he died is also clouded in mystery. It has been surmised that since it is believed that Saint Simon and Saint Jude worked together throughout their lives that undoubtedly they were martyred together as well.

One other is left to mention—Judas. When the Disciples are represented in a series, the place of Judas is forever vacant. However many artists put Paul in the twelfth place for he helped establish the the Christian Church as much as any of the eleven who had known Christ personally. In the pages of the past issues of the "Quarterly" we have studied paintings of Saint Paul.

Acts 1:26 tells us that a twelfth Disciple was chosen and the lot fell to Matthias. Artists have almost universally ignored him and it is extremely seldom that one finds any representation of him. Tradition says he may have preached afar afield as Ethiopia and it is believed that he was stoned and then beheaded. Because of this his emblem is generally a huge knife or battleax.

There are a number of series of the Disciples in Churches in the USA. One very fine series is in Hanson Place Methodist Church in Brooklyn. There you will find beautifully carved wooden figures of eleven of the Disciples placed in the Communion Rail. They are by a modern English sculptor who has kept all the beautfy of ancient tradition blended with his own skill and spiritual insight. An hour spent with these figures will be enlightening and worth while.

Into the hands of this small group of men known to us as The Disciples Christ placed His faith and hope for the building of His Kingdom upon earth.

THE A. M. E. ZION QUARTERLY REVIEW COMMENDS THE REVEREND S. P. PERRY, FORMERLY OF DURHAM, NORTH CAROLINA, AND NOW OF RICHMOND, VIRGINIA, FOR HIS WORK IN GIVING US A GREAT CHURCH PLANT AT DURHAM, NORTH CAROLINA. THE REVEREND PERRY IS THEREFORE THE RECIPIENT OF OUR AWARD FOR THE QUARTER.

After years of heartbreaking effort, discouragements, opposition, and no doubt sleepless nights, St. Mark Church, Durham, North Carolina, was dedicated. A beautiful colonial brick edifice it contains some 30 rooms other than the sanctuary, making it perhaps the most modern large church project in the South in recent years. Before leaving Durham Reverend Perry was privileged to entertain first his own annual conference and later the Board of Bishops meeting in the new structure.

One of the fine things about our minister of the quarter is that he held his dream as a just and right one—and then pressed to achieve it. The A. M. E. Zion Quarterly Review is proud of his zeal, vision and determination.

TRENDS IN PUBLIC SECONDARY AND JUNIOR COLLEGE EDUCATION WITH IMPLICATIONS FOR CHURCH RELATED INSTITUTIONS

by Samuel E. Duncan, Ph.D
Department of Public Instruction, State of North Carolina

Mr. Chairman, platform guests, members of the General Conference and friends:

Believe me when I say that it is a personal pleasure and privilege for me to discuss for fifteen minutes ths subject "Trends in Public Secondary and Junior College Education With Implications for Church Related Institutions." The brevity of the time available will necessarily determine the length of the presentation. But to make certain that the proper balance will be maintained, we shall keep in mind the adage attributed to a Chinese philosopher to wit: "He who thinks by the inch and speaks by the yard, should be kicked by the foot."

Should one possess doubt concerning the magnitude of the public educational enterprise in America, he needs only to consider the simplest statistics for his enlightenment. There are approximately 8 million pupils in our high schools with 200,000 new ones being enrolled each year who come from elementary schools that enroll 27 million. The United States Census Bureau forecast an increase of 7½ million in the enrollment of the public schools between 1950 and 1960, a jump of 28%. The United States Office of Education predicted in 1951 that there would be need for 600,000 new classrooms and 130,000 additional teachers by 1957.

The secondary school to which we are addressing ourselves is an institution, however, that changes not only with respect to enrollment, shape of its buildings and the equipment they contain, but with regard to purposes, opportunities and services as conceived by the local community, state and a changing America.

We have witnessed in recent years a tremendous broadening and enrichment of the secondary school curriculum by the addition of many offerings, some of which were dictated by its local citizens, and others which were not. Economics, Sociology, Elementary Law, Physical Education, Health, Vocational Agriculture, Vocational Home Economics, Art Shop, First Aid, Family Life, Commercial Dialetics, Diversified Occupations, Distributive Education and hundreds of other courses are now found among the programs of our secondary schools.

Transportation systems make school busses available for the pupils in rural areas; old buildings are being replaced by modern structures; consolidation is on the increase; and equipment and materials are being provided in increasing quantities—much of which has come to Negroes in the attempt to equalize in order to forestall integration. Nevertheless there must be implications here for church related institutions.

Turning our attention to the Junior College, much consideration is being given to this institution because of its emphasis upon general education for all youth in order that they may be equipped with the fundamental knowledges, skills and attitudes necessary for complete living. It is significant to note that at the beginning of the past century, we were still debating the wisdom of providing free and compulsory elementary education for all in our democracy. Notwithstanding the length of time that the high school has been in existence, there are those who are raising questions now concerning whether it should exist primarily for the college bound. But even before the issue is fully settled, plans are being made for the further extension of public school education through the fourteenth grade or Junior College. It is contended that such is necessary for providing a well-rounded education for successful living in our democracy, free education to the Sophomore level for those who wish to attend college, and technical education for those who will enter industry at the end of their Junior College careers.

One of the characteristics of America has been its ability involving higher educational institutions to meet its changing needs. Harvard, Yale and Princeton were conceived as an answer to the educational needs of the early generations of our nation. About the time of the Civil War, needs in Agriculture and Technology brought into being universities with new emphasis and the responsibility for providing education for a greater number of students. Since World War I, we have witnessed the establishment of many new institutions to help meet the needs of America, and it does not seem amiss to conjecture that the nation, stimulated by its citizens' insistence for higher education, will invest increasingly in Junior College, especially on the community level. Already we know from research that high school graduates attend college in higher proportions when they live close to post-secondary institutions than when they live at a distance. We also know that a higher percentage of graduates of high schools attend college from higher economic levels than from the middle or lower levels. In addition to these facts is another one to the effect that the larger cities now

without Junior Colleges have a natural reservoir from which Junior Colleges might draw a part of their enrollments.

With regard to the need for the Junior College, Dr. James W. Reynolds, Professor of Junior College Education, University of Texas, at a meeting of the American Council of Education, claimed that it (1) provides opportunity for advanced formal education leading at least to the baccalaureate degree, (2) provides for advanced vocational preparation, (3) provides remedial education for those whose education is substandard and those who dropped out of high school, (4) provides adults the opportunity to participate in thought-provoking activities, (5) provides for vocational pursuits, (6) provides an opportunity for adults to broaden their range of cultural appreciation and (7) provides opportunity for groups of citizens to work together on projects of community improvement. Authorities in general agree that the Junior College must take into consideration the characteristic of their entering students, the goals of general education, adult education and college requirements. It is also believed that the small Junior College will have to capitalize on the possibilities of community relationships, personalized instruction and close and friendly relations between student and faculty.

What, if any, are the implications of all this for promotion of church related institutions? One point stands out crystal clear—that there exists and will continue to exist a place in American education for church related institutions with their emphasis upon Christian education. The power of knowledge is unquestioned, but there still exists a great divide between what one knows to do and what one does. The entire nation subscribes to the principles of Christianity, but finds the application of its principles always in conflict with every day affairs as society grows more complex. So astounding has has been the change in our society, wrought by the acquisition and application of knowledge in the past, that we may well agree with Carlyle who wrote more than 200 years ago that "Man will either change with change or be consumed by it." In our life, we have witnessed the erection of great cities with their effective lures for those who once tilled the soil. Industry has revolutionized our routine and propelled us into an area of push buttons. Should we be able to control the destructible power of atomic energy, there shall be scarcely any limit to its usefulness. God is truly revealing himself. Some think that the devil is revealing himself also. We have learned to live easier; we have learned to die easier. But it is a moot question as to

whether we have learned to live happier. Out of the change have come more problems and out of the problems have come new responsibilities.

The satisfactory solution of these and other problems involving the welfare of humanity must be entrusted to those who not only are endowed with abundant knowledge but imbued with those principles of Christianity necessary for the ongo and preparation of our society. In all this the church related institution has a responsibility.

But whether an institution is public, private or church related, it justifies its existence only by the soundness of its objectives and the degree to which they are attained. If the church related institution has a reason for being, it prides itself on the freedom to emphasize its own objectives, to decide whom to teach, who shall teach and what shall be taught without regard to political entrenchment and other hindering influences.

Twenty years ago in Greensboro, North Carolina, we pled with the presidents of our secondary schools and Junior Colleges to delay for four more years their special requests for support of their respective institutions for the salvation of Livingstone College. They knew that the budget would not be adequate for the substantial support of all of them and that if Livingstone were to perish, all would perish. We kept the faith with our support by ten per cent of the General Claims budbet, now they receive 40 per cent of the educational budget. But 40 per cent of the present educational budget will not support the type of program they need to promote today. Yes, we saved Livingstone, but even now, there are those here and there who say that the support of Livingstone should be decreased. We cannot retreat. Education becomes more costly and its standards increasingly higher. It is not that Livingstone needs less, but that our other institutions needs more.

No one is able to read intelligently the reports of the administrators of our secondary schools and Junior Colleges, or listen to the Panel tonight, without forming the deepest respect for their indomitable courage and implicit faith in the future of the institutions to which they are devoting their lives. Some of you, some Bishops and General Officers, have taken on personal responsibility for the improvement of these educational institutions. The Christian Education Department and Board have done a good job in promoting the schools on the basis of the funds available. To you, we owe unlimited gratitude. But the future must find our denomination supporting more substantially those that shall endure for not only their own survival but that of the denomi-

nation. For, though an institution may be symbolic of the progress, the hopes and aspirations of the denomination that sponsors it, that symbol must be more than a shadow, and the shadow more than a figure reminding the constituency of lost opportunities and unassumed obligations.

All around us denominations are seeking solutions to their educational problems. Some are exploring the benefits of relocation. Hundreds of cities have been considered as possible sites for the purpose during this calendar year. Others have consolidated two or more of their institutions for economy, improvement and survival. Because of their present dilemma, some have dared even to consider the probable effects of integration in education where states may offer additional grants to those who might wish to attend private segregated schools. Such possibility offers little, if any, hope for the support of church-related secondary institutions. In the first place, every effort has been, and will continue to be made, in at least the South, to provide facilities for Negro schools near the predominantly Negro community in order that schools may be conveniently attended. Second, where we are to attend the white schools, additional schools and more facilities on the community basis will be available than at present. Third, the standards of the public secondary school with pressure from community colleges and other sources will continue to rise, thus forcing the private school to foster different emphasis and provide better facilities. Fourth, there is little likelihood that the church related institution will expend large sums on improvement knowing full well that the provision, if made, might be discontinued shortly thereafter. In any event, the precarious position of the private secondary school will become increasingly so unless it is combined with the Junior College which may give it some reason for being.

There are many Christian educators who believe that no program of higher education can solicit the support of a major denomination unless it includes a Junior College. With this, we agree. But that support must be sufficient to meet the standards of today and tomorrow, if that Junior College is to attract even a small per cent of the on-coming tide of college students who find their way into higher institutions.

In conclusion, the question of the support of our institutions still remains before us as it has for many quadrenniums, with its ever increasing dimensions.

Do we have the courage to take another look at the institutional

needs of Zion as well as the needs of our institutions? Do we possess the objectivity to properly evaluate the present programs of our institutions and their future potential? Do we have the finance among us with which to support those to which we shall hereafter pledge our denominational allegiance? And last, do we have the denominational loyalty and leadership with which to do the job that lies before us? Do we? If we have, it seems that each one of us in this General Conference shall have to accept as his creed

I am only one
But I am one, etc.

Copies of A History of the A. M. E. Zion Church, Part I, 1796-1872 are still available.

No book can do a denomination any good on the seller's shelves. We are most anxious that this book reach the desks of every minister of the denomination and every family of the church.

We wish to thank the Reverend W. O. Carrington (10 books), the Reverend L. R. Rogers (personal sales) and conference sales (12), Bishop R. L. Jones, Rev. C. E. Bourne (10), Red Bank, N. J., Bishop W. J. Walls, Bishop S. G. Spottswood from the Indiana Conference.

Several ministers who purchased single copies have not sent in the amount due. Please do this at once. Others have received copies for sale on consignment. It is imperative that we hear from you at once.

Elsewhere in this issue we are printing the Junaluska speech as it was delivered before the Ninth World Methodist Conference. We have found it necessary to do this since there have been broadcast so many misconceptions and mis-statements. We hope by one printing it the storm which has arisen will subside somewhat.

PUBLIC RELATIONS IN OUR SECONDARY SCHOOLS AND JUNIOR COLLEGES

By Edward Brice, Ph. D.

The notes given below are those utilized by Dr. Brice in his address before the Pittsburgh General Conference. We requested them since we believed that they would be of general interest to the friends of education everywhere. The Editor has made no effort to enlarge upon them but he has the feeling the outline will carry the kernel of the message as Dr. Brice delivered it.

1. The struggle for the minds of men.

2. The story of our Secondary Schools and Junior Colleges is a familiar one. It is a story of a system of education designed and operated by the A. M. E. Zion Church for the education of its youth, a system which has produced clergymen, lawyers, doctors, teachers, and many other workers in the fields of education, business, art, music, drama, government, social work and science.

It is a story of a series of institutions which have succeeded in spite of handicaps, nurtured in the great tradition which gave rise to our church.

These institutions have helped to keep alive and give meaning to the dynamics which have motivated and sustained us over a period of more than one century.

The demands imposed on these colleges and schools by the current world situation made it mandatory that these institutions continue to grow and be utilized to the limit of their possibilities. Never before in the history of this church or country has the need for trained, educated Christian people been as pressing as it is today. Qualified men and women are needed to meet the demands of our expanding economy, our mounting need for skilled and technical services in industry, the widened requirements of our increasingly complex society, and to help strengthen the free world in its struggle to preserve liberty and freedom. Education is a major instrumentality in this effort. We aid ourselves and humanity when we support our Secondary Schools and Junior Colleges.

Our institutions with a glorious past will have an even more promising future if we take stock of our present conditions, survey the needs and work creatively to apply to our problems the new techniques and methods designed to interpret the unique character of our institutions to the public at large.

New Approaches:

A. The question of communications.

B. Can our Secondary Schools and Junior Colleges survive during a time like this? And if they survive, then what?

C. It is certain that survival must be based upon justification not only among the leadership of the church or the intelligentsia—but among the lay people and citizens in general, who in the main must help establish the climate in which these schools must survive or perish.

D. No school is an island "entirely unto itself". What strengthens the church should likewise strengthen the schools and vice versa. We have stated previously that our Secondary Schools and Junior Colleges must, if they are to survive, give increasing attention to the problem of social integration in order to create a healthy, vigorous climate. At the root of any such organized and planned effort must be a sound public relations program.

E. Most people think of public relations as being synonymous with publicity. We recall an incident of several years ago when a certain college president maintained a file of clippings concerning this institution and used to brag about this fine public relations program he had at his college. Another college president used to pay a certain remuneration to one of our well known papers to get his name in print frequently. Although this effort might appear to be self-rewarding and in the best of tradition this does not represent public relations in the true sense of the term.

Briefly then, public relations may be defined as the science of interpreting a program, activity or product, to the public so that the most favorable climate may be established for the growth, development and expression of the program or activity. More specifically as applied to education, public relation is social interpretation with the view of establishing a climate in which the best program of education can be developed within the human capabilities and economic resources available.

Of What Does a Public Relations Program Consist?

1. It must be a long-range program designed to create a favorable climate. The problems of developing a School or College do not yield to flashy treatment.

2. A sound public relations program must be custom built for each school.

3. Only when the public relations program is geared to the philosophy of the School and is truthful as well as factual, can there be any

real hope of success.

4. A sound public relations program is diversified. It uses all kinds of media—not just passing out envelopes, a begging vanity. It must do a selling job.

5. A good public relations program must be Christian.

The Review was disturbed over the action of the Lutheran Denomination meeting in Harrisburg, Pennsylvania, when action concerning segregation appeared to be contradictory. Of course we admit a certain degree of error in reporting which may or may not have reflected the true opinion of that body. Perhaps the fact that there are relatively few Negro Lutherans allowed for action which to us does not reflect the true spirit of Christ. We are not saying that presence of Negro delegates would have been of importance but we are saying that church groups should or should not. They should be either hot or cold, not lukewarm. We have prided ourselves on being a liberal where race relations were concerned—recognizing that we must sense the task before those who travel a long way in this matter, but right is important and the recognition of that right should stand revealed even though we know we are not Christlike enough to live up to it.

There are so many things for which we are indebted to our Lutheran brethren that it seems unkind to criticize any of their acts. The Lutheran Church has been a great bulwark where radio and television are concerned. The Protestant forces have all benefited through this aggressive leadership to the point that many of us recognize that we would have been woefully lacking on the face of other efforts and attainments. The same can be said in the area of audio-visual aides. For many years Lutherans have placed at the disposal of all denominations all materials they have been able to produce. In instances they have played down denominationalism that their accomplishments might be more acceptable. Perhaps these contributions make the Harrisburg action a bit more perplexing.

EVALUATING THE EFFECTIVENESS OF YOUR CHURCH

If there is one thing that the Church needs today it is an effective program. For the past several years there has been an emphasis on preaching, a vital part, we admit of every church's program, but if desired results are to be obtained there is a real necessity to lay particular stress on the overall effectiveness of the organization. To this end the work of the minister takes on a wider scope and demands far more than the adequate preparation of sermons.

The major function of any church certainly is to evangelize, to change the community from a godless one to a God-fearing one. We have come to know that this task cannot be accomplished from the pulpit alone or by the minister alone. It involves the assistance of consecrated laymen and women and in many instances, that of *paid* workers laboring with the minister to accomplish desired ends.

A short time ago the Editor had an opportunity to talk with a friend of long standing who is going into his third decade as pastor of his congregation. His membership has reached and has passed the 400 mark, a number whom he acknowledges is just about the safe total for an effective leadership. In this deduction he is in line with the modern thinking that one minister can pastor most effectively a congregation of 500 or under. When a church exceeds this number one can be anxious about the thoroughness of the church's program.

The Reverend LeRoy Hess, who has written several sermons for the Review, finds it necessary to have a student assistant to aid him in his work. It is our feeling that this could be a solution of many congregations. This is being done in Rochester where the Reverend A. C. Bell has utilized students from the Colgate-Rochester Divinity School for several years. The results have been both satisfying and enriching.

In addition to the assistant, Milton Bierman, Reverend Hess has a Minister of Music, Martha M. Fugate. These three assume the major responsibility for the church's program.

The official family of the church is headed by a Consistory of of some 16 elders and deacons meeting the second Tuesday of every month. Eight deaconesses also aid in the spiritual life of the church.

The Church School is composed of a General Superintendent, two assistant General Superintendents, a Curriculum Chairman, four departmental superintendents, a supervisor of the Children's Hour (held

at 11.00 A. M.), a Junior Choir Mother, a secretary, treasurer and an assistant to the treasurer. This group meets every month as well.

The Senior High Fellowship has a President, a Vice President, two secretaries and a treasurer in addition to eight program chairmen, The Sunday Evening Program, Devotions, Social Activities and Food, each having a boy and a girl acting.

There is a Couples' Club and a Women's Auxiliary, each meeting once a month. Another committee is known as The Flower Committee.

The music is taken care of through a Quartette and a Junior Choir of 25 voices.

A short time ago the minister and membership of this church decided that some sort of evaluation should be made of the program. The evaluation sheet listed was used. We commend it to our ministry.

Upper Ridgewood Community Church Evaluation Sheet

Every organization in the church is invited to share in an overall evaluation of the church program. This "look at ourselves" is designed to include an evaluation of each organization by its officers and members and a review of the program of the church as a whole.

This evaluation sheet has been developed to help us make this study.

The *first* section of it deals with the organizations of the church. It gives you a measuring rod against which the activities of your organization can be checked, and provides for a program review, sharing of ideas, and listing needs.

The *second* section deals with the church as a whole. As a member who shares with others the privilege and responsibility for helping our church to carry out its Christian mission, you can be helpful in recording your ideas and suggestions for the total church program.

The answers will be used as a basis for review of the church program on Sunday evening, June 3, in which representatives of all of the organizations will share.

NAME OF ORGANIZATION.....

ORGANIZATION

1. Does the activity magnify the place of the church in the minds of those attending? (list activities and any comments of them)
2. Does the activity help to build a sense of fellowship among our parishioners? (list activities and any comments on them)
3. Does the activity contribute toward the understanding and development of Christian standards of the participants? (list activities and

any comments on them)

4. To what extent have the programs of the group contributed toward the knowledge and understanding of the Christian Gospel? How?
5. Is your group developing a Christian concern among its members for others i .e. missionary service at home and throughout the world? How?
6. How does the group encourage its members to fulfill their obligations for personal evangelism?
7. What programs have been conducted by your group which you feel might be valuable to other groups?
8. Have you experienced any problems or projects on which you feel the need for assistance by the Consistory or Board of Deaconesses?

GENERAL

9. Does the church worship service help us understand God's will as revealed by Jesus Christ?..... Does it help us live the Christian life?..... Are there any ways in which you feel the church worship service can be made more helpful?
10. How would you rate our church program for

	Any Suggestions
Children 2-12	.....
Jr. High school age.....	.....
High school age.....	.....
College age	.....
Adult	.....
Church literature	.....
Church communications....	.....

11. Does our church program help you feel that you are a part of the church universal? Any suggestions?

We've been at it again—reading the wife's magazines. And, this article would interest any minister—How to Pray and What to Pray For. You will find it in September McCall's. At times we actually believe we get more out of these Women's Magazines than we are supposed to. Of course you have read that fine article in Town Journal and Farm Journal by Hazel Beck Andre. It takes articles like these to make us all realize that America still has her courageous souls and God-fearing people. We would advise you to read these articles before the magazines are thrown aside.

THE GREAT NEGRO (METHODIST) CHURCHES

The address was delivered before the Ninth World Methodist Conference at Lake Junaluska, North Carolina, by the Editor. It was given Monday evening, September 10th, and appears as it was delivered.

As we begin this study of Negro Methodism tonight, I must confess that I have approached the assignment with fear and trembling, for any student of history is quite well aware that the possibility of error in judgment is always at hand. And while there lingers a need to rightly interpret movements and forces that the past can be evaluated and the future charted, one viewpoint can be misleading or even misunderstood.

Any study of early Negro Methodism must likewise face the dismay at the lack of adequate and supporting materials, so in many cases, judgment may rest on small foundations and hazy interpretations.

It is clearly understood that two of these branches of Methodism have roots in a period when many of their membership were newly free and strangers to educational processes. Yet one marvels at their awareness of the worth of records. They evidently performed greater tasks than we can know, but intervening have been times when the possessors of historical records have grown careless of their charge and many items have been lost forever.

May I say that the review which I shall make before this gathering is not intended to be other than a simple historical account of the rise, progress and achievement of three major facets of American religious life. It appears to me that not only is the above necessary but vital to him who cherishes a Christian calling. The gathering of the threads of the story of these branches of Methodism is a serious undertaking, bound as it is by our common faith and brotherhood to ever seek the truth not as we visualize it *today but as those who saw and lived in in their time.* I have been constantly aware too, of the high necessity of Christian interpretation not of the 20th century but of the age of the deed and act. To ignore these basic principles, to me, would be a denying of the Christ and the presentation of blind reality.

In the writing of history and its attendant search for causes and effects, at times historians have overlooked significant movements and

their vital impacts on society as a whole. In instances, there may have been the desire to minimize these impacts for the good of the organization, while in other cases the thought basically has escaped the proper evaluation. It is my belief that such was the case with early Methodism in America. While it is easy to discern the motivating factor of evangelism and an initial willingness to share religious interpretations with all, the peculiar origin and beliefs of these people made them an *especial instrument* of God where great issues were concerned. While England has quickly assessed Methodism where her National life was involved, America, too readily has considered the movement a colonial religious enterprise, seeking expression in that field alone. To me this was and is merely a half truth, for bound up with Methodism is a battle for human rights on a wide front, not only for the enslaved but the free, and, on a slightly more restricted scale, that for human justice. One can see clearly why so little stress came to these areas but it is not so revealing as to why the national impact has gone by with so little notice. For example: it is my conviction that the Methodist Church in America played a vital role in the pre-Civil War controversy and must be listed as one of its basic causes along with Harriet Beecher Stowe's *Uncle Tom's Cabin.*

While further research should be done in another area, it appears that in the outcome of the struggle, activities of Methodists held a balance of power, for while it is true Negroes found their ways into other evangelical churches, such as the Baptists (in large numbers) and Presbyterians (to a smaller extent), the peculiar organization of Methodists provided leadership in thought beyond the periphery of contained communities, and fellowship which was both informing and prodding. In other words, Methodist leadership brought other than soul relationship to God, it insisted on a fair glance at social conditions around one's community, and where this was not possible, it brought disturbing thoughts to those who proposed to ignore such an appraisal. And so, regardless of personal attitudes, it must be concluded that Methodism in America, through its beliefs and organization, because *God's instrument* in the full development of our national life.

It is necessary, too, that those who attempt proper evaluation of these historical facts, keep in mind that these people called Methodists, in their deeds and beliefs, had moved beyond common boundary lines of their day, but, having done so, found that thought and choice unwilling partners to unrestricted freedom where their Negro brethren

were concerned. Impartial evaluation of this position leaves small room for destructive criticism, for every valid argument certainly has its rightful hearing and most weak contentions, their causes.

Too frequently, then Methodism having become a haven of slave and freed-men, found herself a defender of caution and a misunderstood factor where religious development of Negroes was concerned. Of a surety there were retained prejudices in many cases in *uncontrolled* situations. Likewise, pressures were common from without and within. And yet, one has merely to search again the record, there to find heroism and courage walking hand in hand with clear Christian thinking.

It was in such a favorable climate that two of the three Negro Methodist denominations *were* born. While succeeding years may have found the Mother organization unwilling to progress as rapidly as individuals may have desired, yet it *must be acknowledged* that the fertile seed bed for early development and nurture, a condition not found in any of the Congregational churches, was to be listed in this intensely evangelical group to which they belonged.

It appears to me, likewise, that acknowledgment should be made of the possible basic desire among the Methodist clergy to provide a leadership equal to that found in the established churches,. In the struggle for full recognition and equal privileges for the Negro preachers one should not overlook the meticulous examination of most of the Methodist leadership. And while I agree with Dr. George Singleton of the A. M. E. Church in his thesis that there "was a growing antipathy on the part of the whites, and a corresponding desire on the part of the Negroes for manhood rights," there is the added fact that apparently there were instances of common fellowship within the church.

Ninety miles separates two of our Nation's greatest cities, communities which have given to our country much of its civil and religious liberty. Philadelphia and New York likewise gave birth to two major religious movements involving free-men, freed-men and slaves. One organization was founded by Richard Allen (who attended the famed Christmas Conference of December 24, 1784), a preacher. The other movement later to be known as the A. M. E. Zion Church, appears to have been lay-inspired by such freed-men as Peter Williams, sexton of the old John Street Church in New York, William Brown and Francis Jacobs.

The African Churches came about their title in a logical way. It will be noted that it was not uncommon to refer to all persons of color

as *African,* so their churches were designated African Churches or Chapels. The Methodist Episcopal naturally comes directly from the Mother group. At the beginning both of these organizations, therefore were known as African Methodist Episcopal Churches, the *Zion* was added to the New York group or branch at a later date.

The African Methodist Episcopal Church traces its origin to a prayer meeting conducted in Philadelphia by Richard Allen as early as 1787. Six years later the first church building was erected by Rev. Allen, its first minister. While the new organization was composed evidently of former members of St. George's Church, certainly the leader and no doubt the congregation did not consider themselves as establishing another Methodist denomination. To validate this point "Bethel Church", as it was called, was formally opened by Francis Asbury in 1794.

Interesting is the struggle with the elders of St. George's for the control of Bethel Church property. For ten years (until 1804) the matter hung fire, until the Bethel membership unanimously voted to change the deed from conference ownership to themselves, a situation which had existed without their clear understanding.

Writers of African Methodist Episcopal Church history place as the immediate cause of the separation from the Mother Church the prejudices which existed within St. George's Church. Dr. Joy, one-time historian of the Methodist Church admits that the growth in the numbers of Negroes within the church became a matter of concern once the people called Methodists were aware of their destiny as a denomination. This increase in African members and descendants of Africans plagued St. George's Church as well as other congregations. To become inter-racial to a marked degree was to carry a badge which might handicap evangelistic efforts in the future.

I have referred to the fact that Richard Allen did not consider withdrawing from the Mother Church when he became mininster of Bethel. Between 1794 and April 1816, when the first Conference was held in Philadelphia, vast changes certainly took place within the Nation and may have had their impact on the thinking of these pioneers in American Methodism. One outstanding incident can be said to be the struggle over property rights within Bethel Church. Another must have been the high feeling over ordination of Negroes. One wonders if this factor ought not to receive more consideration than it does in the beginnings of both Bethel in Philadelphia and Zion in New York. At the risk of criticism it is my thinking that a calm appraisal

of Negro ministerial attitudes and the Mother Church viewpoint on this issue might lend new light on historical backgrounds.

The Reverend George Singleton in his book *The Romance of African Methodism* states also, "When the attempt was made to pull AbsalomJones from his knees, Allen and his friends walked out. This action was greater and entailed more personal sacrifice than that of the man who nailed his ninety-five theses to the church door at Wittenburg, or when he stood before the Diet of Worms. On that day and by that deed Richard Allen broke down the partition-wall of racial proscription and segregation in the Christian church not only in America but throughout the world." Bethel historians, likewise, lay great stress on the indirect effects of our national beginnings. It appears that the period also held the events of the opening struggle on the slave question, a condition which may not have existed without the invention of the cotton gin. There may have been other tension points which prompted the separation such as the seeming reluctance to ordain Negroes as elders or accord them full privileges in the annual conference.

At the time of the formation of the A. M. E. Church in 1816, such areas as Philadelphia, Baltimore, Wilmington, Delaware; Attleborough, Pennsylvania, and Salem, New Jersey, had seen the organization of churches or large groups of dissatisfied Negroes. The first General Conference (or Conference of Formation) of 1816 of the A. M. E. Church proceeded to the election of two bishops, Richard Allen of Philadelphia and Daniel Coker of Baltimore. Later, Richard Allen, in a statement to the delegation present, suggested that the new denomination actually needed but one bishop and said that he would resign that the Conference could be free to elect the one desired. The new election saw the choosing of Richard Allen over Daniel Coker.

The African Methodist Episcopal Church appears to have had its major growth in and around Philadelphia and Baltimore and westward from Pittsburgh into Ohio and South-west. For a time promise was held for impressive growth in South Carolina but slave-holder opposition handicapped the work and evidently forced such outstanding leaders as Morris Brown and others to transfer their fields of labor to free territory. As early as 1818 Brown's name appeared in the Minutes of the Philadelphia Conference.

One of the interesting items of these early Negro Methodists was their great concern in the matter of education. While Richard Allen advocated in his church the first principle, self-help and iniative, the

second, with origin unknown, education, found expression in the establishment of the office of *Book Steward*, the authorization of the first quarterly magazine and the direct emphasis on education with such resolutions as that of 1838 (Baltimore) requiring all ministers to preach a sermon or deliver an address on education in the churches ever quarter.

The great program of the Church seems to have been clearly defined by the General Conference of 1844 which was held in Pittsburgh. At these sessions two men appeared to be outstanding, Paul Quinn, who was born in India and who no doubt spearheaded the movement to make the church home and foreign mission minded, and Daniel Alexander Payne, who became the educational leader of his time. Daniel Payne was a South Carolinian by birth and early interested himself in the education of slaves until so much hostility developed that he was forced to close his school and find his way north. He studied for a time in the Lutheran Theological Seminary at Gettysburg and later joined the A. M. E. Church. It was he who introduced the resolution (1844) setting up the Annual Conference Study System of the Church. It was Daniel Payne also who wrote the first significant history of the denomination.

The African Methodist Episcopal Church lays stress on the fact that Richard Allen is said to be the father of the Night School Movement and encouraged the establishment of Sunday Schools wherever he went. With this early impetus it is not strange that the denomination could publish its first discipline in 1817 and its first hymnal in in 1835. In 1841 a resolution was adopted in New York authorizing the A. M. E. Church Magazine. Later this publication became known as the Christian Herald in 1852. Four years later the Herald's name was changed to The Christian Recorder. It is said that this is the oldest Negro edited publication in the world.

Efforts at formal education within the Church appears to stem from the work of the Ohio Conference which opened the Union Seminary of the African Methodist Episcopal Church in Franklin County, Ohio, in 1845. With the subsequent purchase of Wilberforce (1856) this venture was terminated and the property of the Union Seminary sold.

While it is difficult to state the high point of *any* venture, it is my opinion that by 1884-85 the church was well on its way to the development of a strong educational system. At that time the General Board of Education reported 12 institutions in addition to the missions schools

of Haiti, Africa and the British dominions. In addition to these schools there were institutions in the continental United States (6) and in Trinidad (1), which were listed as *district* schools.

It has been stated that Paul Quinn brought to the denomination her early consciousness of missions.

The A. M. E. Church has been among the most diligent and successful in its foreign enterprises. As early as 1820 Daniel Coker arrived in Liberia and later went into Sierra Leone. While missions with him was a secondary consideration he evidently pioneered in this work. The Church lays great stress, however, on the work of John Boggs since he was sent out by the denomination.

The Reverend Scipio Beans of the Baltimore Conference received the Credit for the establishing of the first foreign mission area in the denomination. He labored in Haiti soon after the conclusion of the revolution headed by L'Ouverture.

In 1856 Africa was set apart as a mission field in the General Conference of that year. Other areas touched by this missionary effort were Central and South America, Cuba and other islands of the West Indies. By 1864 a Home and Foreign Missionary Society was established and from that date General Boards have been appointed and Secretaries have been supplied. Today, the A. M. E. Church has four episcopal areas devoted exclusively to its foreign work, three in Africa and one embracing the islands of the Carribean and South America. It is the understanding that the 1956 General Conference elected to the episcopacy the first native African to serve in that area.

While it is impossible to evaluate all contributions of the A. M. E. Church over the years it is my opinion that its system of Finance in these last decades has been an outstanding achievement among Negro denominations. Certainly there has been a period of trial and error as there always will be but these valiant efforts to present the needs of the Church and meet these needs should receive recognition.

As a benefit to both lay and ministerial groups the church looks ahead to the development of adequate literature, *peculiar* to the denomination's needs, as a strengthening pillar to its original concept of basic education.

Above I have said that Philadelphia and New York saw the beginning of these early Negro denominations. The African Methodist Episcopal Zion Church appears to be able to trace origins as far back as 1780 when it seemed probable that separate congregations of Negroes assembled in the interval of the regular John Street Church

services. It is known that Negroes attended the first services held by Methodists in New York. They contributed to the first building fund and they evidently held Methodist people in high regard, going to them for aid, as was the case of Peter Williams, a slave formerly owned by James Aymar.

There is a strong feeling within the Zion Methodist Church that to laymen must be given great credit for the organization of this denomination. Peter Williams, for example, was so well thought of by Zion People that he not only was a trustee but received the honor of laying the first cornerstone of Zion, or the African Chapel as it was originally called. The early suggestion that a discipline be drawn up came at the hands of a layman and there are those who believe that the *lay stamp* has been a directive to the Church in the years which have followed.

Early writers of the history of the A. M. E. Zion Church admit that evidently large numbers of Negroes attended or belonged to the John Street Church. Bishop John *Jamison* Moore who was close to the period of formation, called attention to the rapid increase in this Negro membership and gave it as *one* reason for the establishment of the African Chapel. One has grounds to support the belief that the 1796 meeting with Bishop Asbury was merely a part of a series of such conferences aimed at solving the problems encountered. In these early conversations between white clergy and black preachers and laymen such names are noted as representing the Chapel as Francis Jacobs, William Brown, Peter Williams, Abraham Thompson, James Varick, and June Scott.

These early discussions evidently widened the scope of religious activity of the Negro group, for services, including preaching periods were to be held in the "interval of the regular preaching hours of our white brethren." This arrangement was devised to satisfy two needs, one, to relieve crowded conditions at the regular worship periods, and two, to give greater opportunity and expression to the Negro preachers. Seamen lists, by 1800, three preachers and one exhorter in the New York area. The preachers appear to have been Abraham Thompson, June Scott and Thomas Miller.

By 1802 there were 726 white members at John Street and 211 colored. In 1813 this Negro group had grown to 627. The following year, 1819, the number listed had dropped to fifty. This is attributed to the fact that two African Chapels now existed, Zion (the original Chapel) and Asbury (an organization which eventually disappeared).

The period from 1796 to 1800 was evidently one in which the arrangement agreed to by Bishop Asbury was in force. By 1800 the elders or elder in charge of the Chapels, along with the trustees, appear to have deemed a more permanent set up necessary. In September 1800 Peter Williams and Francis Jacobs applied for and obtained (1801) a charter for the first African Chapel. At the same time it appears that the General Conference of the Methodist Episcopal Church *authorized* the Reverend John McClaskey to draw up on agreement giving full recognition to the African Chapel. The tremendously significant element of this document is the assigning of all property to these African trustees, a different circumstance than that which existed where Bethel in Philadelphia was concerned and New York congregations as well. The writer is struck too, by the added proviso, that all funds should be under the supervision of the self-same African trustees.

One speculates as to the reason of these differences which existed in areas so linked geographically. Another important point many times overlooked is the reference to *church* or *churches*. In appears that the Reverend Mr. McClaskey and the General Conference not only provided for the immediate problem but saw the possibility of the establishment of other churches. And while the elder of the Methodist Episcopal Church was expected to supervise the work, the time was invisioned when, evidently, this Chapel would have its own ministry.

The second step in the development of the African Chapels in New York was taken in 1818 when the New York Conference assigned the first full-time minister. It is not known just how long the Reverend Phoebus served but it is presumed that he remained until the appointment of William Stillwell.

One cannot get a true picture of the beginnings of the A. M. E. Zion Church until he understands the first great defection from the Mother body in the New York area, the Stillwell Secession. The Methodist Episcopal Church not only was confronted with the slave issue, at the time, but found it necessary to deal with the question of the Negro in the Northern Churches. Of extremely vital importance also in the New York area was that of lay-clergy relationships. This *third controversy* threatened to undermine ministerial support and forced the issue of property control. It appears that the immediate cause of the Stillwell movement was the threat of the New York Conference to appeal (to the Legislature) for a change in the corporation laws of the state as it pertained to the Protestant Churches.

In commenting on the Stillwell movement of 1820 *which carried along with it Zion and Asbury Churches,* a letter to Bishop McKendree written by Joshua Soule, declared:

> You will doubtless see Bishop George in Baltimore or its vicinity and receive from him a narrative of the disastrous events which have transpired in this station. Suffice it to say that several hundred have separated themselves from the fellowship of our Church, established an independent congregation embodied under a system of government which secures a perfect equality of right and power to *every* member, male ond female—properly speaking, an ecclestiastical democracy in the most extensive sense of the word.

Earlier, this great leader had declared to Bishop George that "serious and very unpleasant results await us in this city." He was tremendously disturbed over the destinies of the Negro Chapels for it is said he declared on one occasion "the Negro churches are burdened and weak." Truly Joshua Soule was a man after God's own heart.

While Zion Church thoroughly understood the intent of the New York Conference yet it appears that the membership in withdrawing from the fellowship, merely hoped to deter the Conference in its undertaking. They refused to join the Stillwellites in the hope that the matter could be adjusted. The opportunity did not present itself, it seems, even though the threatened appeal to the Legislature was never made.

It is my opinion that the struggle between ministers and laymen had been *so* keen that the Conference saw little room for retreat. Negotiations with the New York group were met with deep courtesy and answered with legal caution. The Negro Chapels assumed the strategy of appealing to the two conferences (New York and Philadelphia) at one and the same time. They found Philadelphia willing to bring into existence a *Central Jurisdiction approximately one hundred years ahead of its being.* New York declared that such a move would be predicated on General Conference action. There, the matter died.

Since the Stillwell secession the A. M. E. Zion Church has had to affirm and reaffirm its attitude on lay participation. It found it advisable to elect Superintendents for four years instead of bishops for life to preserve these privileges. It did not abandon the title *superintendent* until 1864, and elected its first bishop for life in 1880. It tried and expelled one superintendent for ignoring the quarterly con-

ference as a law-making body. It registered its first layman in the General Conference as early as 1835 and established equal lay representation in that body in 1928. Prior to this time each annual conference was accorded two lay delegates.

From the clergy standpoint the church struck the word "male" from the discipline in *1876*, paving way for the ordination of a woman as a deacon in *1884*.

I would list as the second great contribution of the Zion Methodist Church its active participation in the slave controversy. I have but to name some of the members of the denomination to indicate the intensity of its interest in the subject: Sojourner Truth, Harriet Tubman, Frederick Douglass, Thomas James, Jermain Lougen, (later Bishop), Catherine Harris and Eliza Ann Gardner. These and many more, for several of her early leaders were ex-slaves, gave to the denomination the courage to follow hard behind the armies of the North organizing and receiving churches. Its first Superintendent, James Varick, was a son of slaves. Bishop John J. Moore was a run away slave while men like Singleton T. Jones and Christopher Rush, the latter the second Superintendent, knew slavery from experience.

The early efforts at freedom as born in the New England area no doubt can be assigned the basic foundation from which the beginning enterprises of home missions in the South and in Nova Scotia sprang under the leadership of Superintendent and later Bishop Joseph Jackson Clinton, Wilbur Strong and the Reverend and later Bishop James Walker Hood of this state. Today, as a result of the denominational interests of that time, Barber Memorial Camp is conducted out from Springfield, Mass., and the recently restored Harriet Tubman Home, an original grant of Harriet herself, are being utilized as they were intended.

In education, the A. M. E. Zion Church dates its interest as one companionate to its founding. The Minutes of the Common Council of the City of New York contain a reference to this interest in June 1798 when an application was made for aid for such a venture. Rush Academy was proposed as early as 1844. This venture was located in Essex County, New York, but never proved successful. In 1871 interest was directed to the establishment of Zion Collegiate Institute in Allegheny County, Pa., where the late Reverend Avery (organizer of the Avery Mission School) advised the group. The first continuing venture, that which later became Livingstone College was incorporated in 1879. The church maintains today, in addition to this four

year college and its Theological Seminary, four Junior Colleges. Two other schools are being developed as in-service training projects and recreational areas.

In this present century significant work has been done in Christian Education, educational evangelism, home missions, standardization of foreign mission schools, particularly in Africa, pension service and educational support.

The denomination has been fortunate in its leadership over the years, many of these individual playing significant roles on the national and international scene. Some of its people have been instrumental in the development of many of our present-day institutions, such as the public school system in North Carolina. Those whom I may especially recall are: Bishop J. W. Hood, Bishop Alexander Walters, who led the denomination into the ecumenical field and attended the World Sunday School Convention in 1881, Joseph Charles Price, one of the two greatest Negro educators, and first President of Livingstone College, John C. Dancy, J. E. Aggrey of Africa and S. G Atkins and others, not to mention its living leadership.

The denomination too is proud of its continuing relationships with the World Methodist Conference, beginning in 1881. Through this viewpoint its Missionary organizations have been closely identified with all mission groups, its Christian Education program with the World Council, its youth program with every major endeavor both at home and abroad for more than a half century.

I come now to a brief tracing of the history and accomplishments of the Colored Methodist Episcopal Church or the Christian Methodist Episcopal Church as it is now known.

It is necessary to understand that Methodism had been intensely interested in the Negro both North and South since the formation of the Church. While early endeavors centered around New York, Philadelphia and Baltimore the influence of the denomination was felt throughout the Nation. Opposition to their missionary work among slaves and freed-men was encountered but was not of the extreme variety until it became generally understood that the slave system was not a dying one but one which seemed destined for a long existence.

Not only did white slave-holding Methodists find themselves fighting the beliefs of their Church but those southerners were confronted also by neighbors who considered these teachings and this church a constant threat to slave property. It can be seen very clearly then why the Southern group wished so desperately for a change in Metho-

dist law and policy.

It appears to have been with great reluctance on both sides that the agreement of 1844 was drawn up.

Dwight W. Culver states "With the restraint in the matter of their attitude toward slavery removed, the Methodist Episcopal Church South looked upon Negro missions as a great opportunity and a special task. No longer a part of a denomination with a strong abolitionist wing, it was able to reach Negroes on plantations where Methodist gospel had been unwelcome earlier. By 1860 Southern Methodism numbered in its membership 207,766 Negroes and over 180,000 Negro children under instruction."

With the opening of hostilities between the states both A. M. E. and A. M. E. Zion Churches began mission activities in the Southern section. Success crowned their efforts for many reasons—the element of the new freedom, early contacts with the various sections through freed-men and run-away slaves and the missionaries themselves. The result was an extraordinary growth in the numbers of new organizations and the defection of many groups and churches established by the Methodist Episcopal Church South.

Again, I quote Culver who declares "In the six years after 1860 the Negro membership of the Methodist Episcopal Church South dropped to 78,742 with resultant gains for the independent Negro denominations." Thus it is seen that the Southern wing lost more than 300,000 Negro individuals, the greater part of twenty-two years' effort.

To this writer the move taken by the 1866 General Conference of the Methodist Episcopal Church South was the only logical one. The prevailing idea of a "Contained Community" not only had been destroyed (for again the peculiar organization of Methodism destroyed this possibility) but this great mission opportunity and special task had been swept away with appalling suddenness. To the remaining 78,000 the General Conference addressed itself:

"If the Colored membership of the Church desired, they might form an independent body." Four of the Church's bishops explained the reason for this: "By revolution and the fortunes of war a change had taken place in our political and social relations, which made it necessary that a like change should also be made in our ecclesiastical relations." (The M. E. Church South Discipline of 1866.)

It should be stated that the church appeared to have seen clearly its task and without hesitation followed the one decision possible.

Two years later, in 1870, the majority of the Negro membership

formally requested the change. Some few however, made their choice to remain and they were permitted to do so.

The story of this change may never be told fully for many of the acts of cooperation have been performed with little note. Southern Methodist Stewards in many a rural area worked side by side with Negro Stewards. Frequently white churches were used by C. M. E. congregations. Lots were donated for building purposes in others. Southern Methodist Congregations aided in the erection of Negro Church buildings, donating supplies and money. In instances white ministers served Negro congregations when requested to do so.

On December 15, 1870, the Organizing Conference of the C. M. E. Church met in Jackson, Tenn., with several Southern Methodist Bishops in attendance. It appears that two ministers were elected as bishops of the new denomination, William H. Miles and Richard Vanderhorst. Bishop Vanderhorst died in 1872 and as a result a called General Conference met in Augusta, Georgia, May 2, 1872. Three bishops were elected at this session, W. T. Bebee, L. H. Holsey and Isaac Lane.

The C. M. E. Church has been unique in Negro Methodism for several reasons. Many of these cannot be listed here but emphasis should be placed on its Church Extension Society which was authorized at the General Conference (Little Rock, Arkansas) in 1890. Four years later the Church Extension Department was discontinued and in its stead the Missionary Society was authorized. This Society was more firmly established in 1898. At that General Conference a departmental secretary was provided for.

Another unique contribution of the Church has been its joint efforts in foreign missions with the Methodist Episcopal Church South. Especially do I mention the work of John Wesley Gilbert in this light.

Like her sister Methodist denominations both white and Negro, the C. M. E. Church has emphasized participation of women in mission enterprises. The Sisterhood of the denomination has been a great force in the establishment of new churches here in America with significant plans for foreign missionary participation.

I turn again to Culver who states "However with the passing of reconstruction a new concern for the education of Negroes brought a renewed activity in the form of providing trained Negro leaders for the race. Through Sunday Schools and the aid of the Freedmen's Bureau, Southern Methodism made a significant contribution to the Negro."

According to the Year Book of Negro Churches the C. M. E.

Church in joint enterprise has established and maintained five schools and colleges for its membership and the Negro in general. In these educational ventures two matters stand out—the one of interracial cooperation and the other of Christian education, for the Church's leadership has seen clearly the need for education; but above all else the need for appreciation of Christian work and endeavor among students and lay people alike.

In 1938 the C. M. E. Church established its General Board of Public Relations which has been vitally instrumental in interpreting the Church in new areas and on unknown fields. This has been considered one of the major achievements in recent decades.

The task of tracing these branches of Methodism has suddenly become one which time does not allow. My early reaction was concerned with Material. Later, it appeared to me that no hour or hours could contain those important items which should be mentioned. In compromise, the decision came to bring the three major contributions of each with the full recognition that to no one organization can we allocate exclusiveness for Negro Methodism has been close enough to share programs, friendly enough to discuss union, and yet distinctive enough never to have arrived, because of seemingly large differences. They have kept one and all, hard by Methodist beliefs and traditions, lagging at times behind the Mother Organizations simply because they were unwilling to change or wished more thought on the subject. They have been, and are, to my way of thinking, worthy daughters of the Wesleyan movement, strong possessors of our evangelistic heritage, and above all, interpreters of God's will with a sense of humility and awe that makes them worthy children of the Kingdom of Our Lord and Master Jesus Christ.

The Women's group of the Allegheny Congerence appear to be entering a new progressive phase of leadership. One of the contributing factors can be said to be the work of Mrs. Willa Mae Rice, the Supervisor of the Second District and another, the attendance of the President of the Woman's Home and Foreign Missionary Society, Mrs. Abbie Clement Jackson. The work of Home Missions certainly has been a god-send to the conference as will be seen by the printed report of Conference minutes.

WORLD METHODIST CONFERENCE MESSAGE

1. The World Methodist Conference, meeting at Lake Junaluska, North Carolina, U. S. A., in September, 1956, sends greetings to Methodists everywhere in the name of Jesus Christ, their Lord and ours. The Conference represents a world membership of more than 18,000,000 people and a Christian community several times that figure. Forty--four nations from all five continents, have been represented at its meetings, and without discrimination or hindrance, have shared fully that fellowship of Christ which is the cherished privilege of His disciples. The Conference believes that the increasing interest in World Methodism amongst our people and the strengthening of the links between its many members, are an enrichment of the Methodist Church as a whole, and will be the means of enabling it, as a branch of the Holy Catholic Church, to bring to the work of Christian reunion its most valuable contribution. Yet that contribution will not be fully effective until Methodist theologians and preachers study and set forth those aspects of Christian theology on which Methodism has an especial duty to speak, including the doctrines of the Holy Spirit and of perfect love. We should clarify our own teaching in respect of the Christian ministry and the doctrine of creation (particularly in relation to science and the arts).

2. The theme of the Conference was "Methodism in the Contemporary World." Our concern for the urgent problems of our time springs directly from our knowledge of God's redemptive purpose for mankind, now in so many ways hindered by the rebellion of sinful men, by their devotion to the god of secularism, extreme nationalism, oppressive imperialism or totalitarianism, and by a wide-spread disintegration of personal moral standards. But we believe that this divine purpose stands sure. It was declared in the incarnation(life, death, and resurrection of our Lord Jesus Christ. It has been manifested through the ages in the continual activity of the Holy Spirit in the life and work of the Church. It is evident today in the virility and the courageous witness of countless Christians, not least in the churches of more recent origin.

3. The Church is called to a righteousness rooted in the Gospel of redeeming love. That Gospel is not to be identified with specific social or political programs; benevolence must be made a substitute for faith, or social zeal an escape from the searching personal demands of our Lord. The Christian must so live within the present situation

in personal and family conduct, in business, social and political action, that the Holy Spirit may work through him for the fulfillment of God's design for men.

4. The Conference, composed of representatives from many nations and ethnic groups united in fellowship in Christ, deplores the embittered strife which bedevils human relations. The Conference is entirely convinced that the Church is committed by its very nature to the establishment of a human society in which discrimination based on race or color will no longer exist. The Conference expresses its active concern for those of any color or race who are suffering from political, economic, educational, social, or religious discrimination, or segregation, and the earnest desire that Methodists themselves will initiate, contend for and foster, within their own societies, a genuine and all-inclusive fellowship.

5. The first duty of the Christian in relation to peace and war is to understand and help to remove the underlying causes of war. While peoples in various parts of the world are forced to endure a lower standard of life than those of more advanced countries, the danger of war is always present. It is increased in our time by the growing threat to human liberty in many places, and by the widespread denial of human rights and of the value of human personality. When men and nations are actuated by greed and the love of power they are scarcely prevented from taking advantage of the situation, even by the fear of nuclear weapons. The Conference urges Methodists everywhere to work for the improvement of inadequate living conditions, to uphold the cause of truth, liberty and justice to the utmost of their power, to care for refugees and displaced persons and all who are oppressed, and to foster all that leads to reconciliation and trust between nations. It also calls on them to support every attempt to secure a reduction of the crippling burden of armaments, and in particular the cessation of the development of nuclear power for purposes of war.

6. The Conference affirms the lordship of Christ over every aspect of human life and thought. In that spirit it welcomes wholeheartedly the increase of men's knowledge of the universe, and also new expressions of the faith in terms of poetry, drama and the arts. For our growing scientific knowledge not only displays with increasing fullness the splendor of God's creative energy, but lays upon us a solemn obligation to see that it is used, on the widest scale possible, to build a satisfying and abundant life for all the peoples of

the earth. There are given to our generation new possibilities of this kind undreamt of by previous generations. And the work of Christian poets and dramatists is both a witness to the work of the Holy Spirit, and a powerful reminder to those inside and outside the Church, that Christ is Lord of the mind. Nevertheless, there is need for us to seek a more complete understanding of our belief that "the earth is the Lord's and the fulness thereof".

7. There is a true sense in which every one of the many topics with which the Conference has dealt can be brought under the general heading of evangelism. The whole reason for the Church's existence is that it may proclaim the gospel and by the grace of God bring men and women into the Kingdom of God through obedience and discipleship to Christ. All its agencies and energies have this end in view. But within them are those which are specifically directed to reaching the unsaved who form so large a section of the community. The reluctance of men and women to expose themselves to the Gospel by attendance at church makes this a difficult question; nor in spite of some encouragement, is there yet convincing evidence of a widespread revival of religion. There is, also, a recrudescence of some of the ancient faiths, often associated with nationalistic fervour, and threatening to put obstacles in the way of the church's work. New methods and adventures in evangelism have not been wanting, and the church must be on the alert to bring the Gospel to the people. But the Conference is sure that the finest, best tempered and most certain instrument of evangelism is the whole company of the worshipping church; men and women all truly committed to Christ, and by their work and witness, their walk, character and conversation, commending Him to all with whom they come into contact. Moreover, the impulse of evangelism is not limited to the Church's immediate surroundings. It reaches out to the ends of the earth. It was one of the glories of early Methodism that it believed in a universal Gospel, and sent out men and women as Christ's messengers. That world-wide evangelism is as yet far from completion, and the rise of new nations and new philosophies creates a problem more difficult and complicated than the Church has previously faced, and with it an opportunity equally unparalleled. There is the greatest need for the rethinking of missionary strategy, and for devising new methods of cooperation. Most of all, there is a new call to dedication to Christ and His service for the bringing to God of all His lost Children.

8. The complement to evangelism is Christian education, whether carried on at home, school, college, in Sunday Schools and Youth Organizations or elsewhere. The Conference reminds the Methodist people that the millions of children and young people meeting regularly in our Sunday Schools and Youth Organizations every week present our churches in many lands with a tremendous opportunity both for Christian education and evangelism. The Conference urges the Methodist Churches of every land to study how best children and young people may be nurtured in the faith of the Bible, expressed in worship, thought and practice; and to inspire Christian teachers and leaders of youth everywhere with a desire to commend Christ and the fullness of the Christian Gospel to those in their care. Nor is there any point in life at which Christian education comes to an end. It is one of the urgent tasks of the Church to train its adult members, often largely uninstructed, into a fully Christian understanding of the world in which they live, and the place of man in it.

9. The Conference affirms its conviction that the God-given unity of the Church is demanding in this time a fuller and fuller expression in such closer association as may be revealed to Christians of every denomination in the differing circumstances of the lands in which they live. It has heard with keen interest and deep gratitude to God of continued progress in the Church of South India, and of the plan for church union in several other parts of the world, and it prays that God will give success to every enterprise of unity attempted in His name.

10. The Conference recalls to the churches everywhere that note of dedication to the pursuit of holiness which was the distinctive mark of the early Methodists. If in those days, still more today is the demand laid upon Christians, not only to think and work in their service of the present age, but most of all to be constant in prayer. The Conference therefore invites the people called Methodists to claim by faith and prayer that transformation of personal and social life which is offered by the full Gospel of Christ, our Lord.

THE CHURCH

THE RALEIGH DISTRICT MARCHES ON

The 51st Session of the Church School Educational Convention Youth Council assembled at Kesler's Temple A. M. E. Zion Church, Henderson, North Carolina, July 11-13, 1956. All ministers were in tact with Dr. G. F. Madkins in the chair.

After a very enthusiastic Opening Service, the Rev. S. P. Perry, the Pastor, of The Great St. Mark A. M. E. Zion Church in Durham, gave the message, which was very enthusiastic, full of thought and spirit. The subject was, "Courage Without Fear." After the message, the offering was taken and Dr. Madkins proceeded to organize the convention. There was around eighty delegates represented at this Church School and Educational Convention. It was the best attended convention that has been held in the Raleigh District under any administration. The music was furnished by a little girl, eight years old, who played for the Church School Choir, which was very interesting. Though eight years old, she was a master pianist by the name of Miss M. Rolland of Coats, North Carolina. At 1:30 p. m. a recess was taken for dinner.

In the afternoon, reports were taken by Dr. J. A. Brown, Presiding Elder of the Fayetteville District. This surpassed everything that has ever happened in the way of collecting finances on the Raleigh District. At 5:30 p. m. a recess was taken for supper.

Wednesday night at 8:00 p. m. the Annual Sermon was delivered by the Rev. J. A. Zorrence, Pastor of the Mt. Moriah Circuit. The Mt. Moriah Choir furnished the music. The sermon was very inspirational. After the sermon a Welcome Program was given. The Rev. Cook spared no pains in making it pleasant for the delegates.

The Modern Church School was taught daily by Mr. J. O. McLean, Director of adults, Mrs. Bessie Saunders, Director of Children, Mrs. Geneva Saunders, Director of Intermediates, and Mrs. Sandra Bryd, Director of Beginners. These Directors spared no pains in giving us the finest sessions that it is to have. The Church was crowded daily.

Thursday night the Educational Sermon was preached by Rev. W. D. Carson of Raleigh, North Carolina, and his Choir furnished the music.

On Friday we were graced with the presence of Bishop R. L. Jones and Miss Ramona L. Jones, our Episcopal Supervisor. Bishop

Jones made remarks to Dr. Madkins and convention, saying that he was never more pleased than he was at this moment. He further stated that this was the best Convention he had attended. He said further that we should take off our hats to Dr. Madkins in that he is one of the hardest working Presiding Elders we have had. He has brought the Raleigh District to the front and the District is in better shape than it has been. We hope that Bishop Jones will return him to us for another year.

Bishop Jones gave a Bible Reading Demonstration and gave a personal prize to three of the best readers in the Convention.

On Friday night Rev. Mary Carry Philpot gave the Closing Message, which was very inspiring, enthusiastic and dynamic.

On Friday night also, the Missionary Society was in charge. Mrs. C. S. Madkins, District President, Mrs. Sandra Bryd, Life Member Council, Mrs. Annie Thorps, Superintendent of Buds of Promise, Mrs. Ramona L. Jones, Episcopal Supervisor, Mrs. Ella Brown and many others were present and joined in with the Missionaries. The Missionary Society is doing fine in the Raleigh District.

We had many functions that we cannot mention at this time. Pray for us that we may keep our hand in God's hand and keep up the good work.

The amount raised on everything of the Convention was $1,054.72.

Mrs. Mary Kitrell, Secretary of the Convention,
Route 4, Henderson, North Carolina.

A corps of 20 white and Negro leaders from all parts of West Virginia was organized to help communities throughout the state bring about integration in schools, churches, and other fields in "a peaceful Christian way."

The group was formed as a "pilot project in human relations" under the joint sponsorship of the West Virginia Council of Churches and the National Council of Churches' department of racial and cultural relations.

Its work will be directed by Mrs. Annabelle Chandler of Charleston, a religious education specialist.

Dr. Alfred Kramer of New York, associate executive director of the National Council department, and the Reverend Jarret T. Chandler, executive secretary of the State Council, said the project is the first of its kind sponsored by church groups and is expected to serve as a guide for similar ones in other states.

REVIEWING THE NEWS

Two major happenings of recent weeks claim the attention of the Church in these days, the Ninth World Methodist Conference which closed at Lake Junaluska, North Carolina, and Integration. Shadows of the second seemed ever-present at the first. However at the close of the session many questions on race relations and the Assembly grounds were answered by the Chairman of the Board, a Mr. Jones of Charlotte, North Carolina.

It must be admitted that the Assembly leadership attempted to meet the question of full integration during the conference, for, except for the swimming pool, one had no criticisms to make. While it was our understanding that rumblings were heard regarding the wide dispersal of Negro delegates and visitors (official), for they were to be found in every hotel and apartment building owned by the Assembly, it seemed a fact that the leadership was not running the risk of outside criticism here. Employees were not only courteous but helpful while many people familiar with the grounds were quick in offering transportation to those who found distance between meeting places trying.

The official delegation found the thoroughness of preparation once he or she arrived at the Asheville Station of the Southern Railroad. Transportation, without charge, was provided and as each individual arrived his name was checked off, safeguarding the overlooking of no one. This arrangement conveniently sidestepped the intrastate segregation pattern. The system was reversed when conference people found it necessary to take trains from Asheville.

All in all it must be admitted that a great task was done by those responsible for local arrangements. At no point did this writer find cause for complaint because of the action of any person connected with theAssembly.

But there were indications of the world in which we lived and the trying circumstances going on round about. One resident of the Clinton, Tennessee, community wanted the section in which I found myself to know that the trouble there was caused by outsiders rather than residents of the community. It was heartening to get this first hand account on reality behind the scenes. Certainly Texas and Tennessee and Kentucky, not to mention Governor Hodges (who piously spoke to the gathering on its opening day) were symbols of discordant notes when the world sees the urgent need of brotherhood, the choice of all where atomic bombs are concerned. And while this great Methodist

layman kept the daily papers filled with his active endorsement of the Plan to keep races separate, courageous souls, such as Bishop William C. Martin of Texas gave to the world the true Methodist interpretation of Christianity.

The unfortunate item of the Conference period was that in all too many cases so many Americans lost sight of the welfare of the Nation to further their own petty ends. North Carolinians could not take time out in their battle against the Supreme Court Decision, Tennesseeans found no need to forego the battle until the sessions adjourned and the press of the area were more eager for headlines than public welfare, and so, Australians, Europeans, Asians, Islanders, South Americans merely stepped outside their doors there to read of America at its worst.

There is a great point at which all Americans need to focus their thinking at this time, however, and that is the vital one at which we became aware that in the South, in the churches, there is a vast minority which sees this Supreme Court Decision in its proper perspective and so they have consistently voted against the laws of circumnavigation. The hope of this Nation of the world may well rest on the shoulders of this courageous minority.

And while the noise rises and furor continues, church related schools and colleges all over the South calmly go about their integrated ways, ways that have been so even before the Supreme Court Decision, ways that have brought no conflict, no tension, and they have been ways of Presbyterians and Methodists and Catholics, all a part of the ordinary community.

And on local fronts, in Public School Systems, the law has been obeyed without any newsworthy incident. The Louisville, Ky., situation which we quote below is merely one of many:

From the Asheville Times, September 12, 1956
by Vance Johnson

Louisville, Ky.: Years of planning have paid off for Louisville. Its schools have been desegregated without incident.

President Eisenhower warmly praised Louisville's superintendent of schools, Dr. Omer Carmichael, and said he hoped to meet him and get some advice.

Dr. Carmichael said: "We anticipated the Court's ruling and started making our plans."

An estimated 2800 negro students—approximately a fourth of the Negro pupils in this city of 400,000—enrolled in previously all-white schools yesterday.

Churches, the press, radio, television, fraternal groups and civic clubs supported Carmichael's program. Speakers fanned out from his office orienting the population for what was to come. The Superintendent made 60 such talks.

On the opening day of school, white and Negro students repeated the pledge of allegiance in unison, walked the corridors together, sat side by side in class

"A lot of credit must be given the teachers and principals," Carmichael said. "Without their interest for a good Louisville school program after the Court's decision it would not have been possible."

The task was "made easier", Carmichael said, by integration in other fields. The University of Kentucky began admitting Negro students at the graduate level in 1948. The University of Louisville has Negro students. The city's public parks, libraries and amphitheater are open to all. There is no segregation on the city buses.

"People sitting and talking with them (Negroes) helped more than people realize and without that and the other factors, it would have taken a longer period of preparation," Carmichael said.

When Carmichael and the Louisville Board of Education decided that the city should be prepared for desegregation, they first went to the teachers. The teachers were asked to prepare questions on the various problems connected with integration. They were told not to concern themselves with the solutions.

These replies were evaluated. Armed with this information, speakers then began talking before groups throughout the city. Negro and white parents met in joint sessions and studied the problem ahead.

Negro and white schools exchanged programs at school assemblies so they "could get to know each other better," Carmichael said.

He said ministers based sermons on brotherhood and lay groups held informal discussions on integration.

Carmichael was high in his praise in the way the city's press supported the program.

Well, it can be done—Christianity will work if we only give it a fair and honest opportunity. It was in 1954 that I casually overheard a white coach in the Louisville Public School System *getting the dope* on a Negro boy who appeared good athletic material. It was heartwarming to hear him ask of his ability scholastically speaking and enquiring where he could help him most. Careful work of a consecrated school board and a great Superintendent has paid off for one city with

the fortitude to face reality.

And then this last word from a teenager from Louisville's Central High School:

"There were no white students enrolled at Central High but it would have been alright if there had been."

REVIEWING THE NEWS

Amid Rioting and Crisis, 'One People' Assemble

Lake Junaluska—For a brief moment they were one people under one roof:

The bishop from India in his draped yards of linen and sandals—the Mexican in her white blouse and spangled skirt of many colors.

Ladies from the Philippines in elegant brocaded gowns—Koreans and Malayans in sheath dresses of pastels.

American, white and colored, in academic dress, their badges of scholarship flashing scarlet, yellow, purple.

Scholarly Britons, also attired in academic garb—a beefeaters cap here denoting the Royal College of Surgeons of Edinburgh, a squashed velveteen hat over there marking its wearer as a top nuclear physicist from Oxford.

The South African in native dress—the delegates from Belgian Congo in his sleeveless draped shirt and wraparound skirt.

Canadians, Cubans, Irish, Brazilians, Argentines—in all they represented 70 countries. Outside in procession they represented so many individuals, interested in each other, eager for snapshots.

But inside under the circular roof of the auditorium they were, said Bishop Ivan Lee Holt, "one in the unity of our faith in Jesus Christ."

This was the morning worship service of the World Methodist Conference: Of the more than 2,000 in attendance Bishop Holt said: "Never has there been such a meeting in this place."

With one accord voices were raised in a recitation of the Lord's Prayer, first in English, almost the universal language.

Then it was spoken in the gutteral tones of the German, the sing-song chant of the Figi, in flowing Spanish and in the dignified voice of India.

Again it was heard in sonorous words from Ceylon, decisive words

from Sweden and Norway, the rasping syllables of a South African and the lilting phrases of the Belgian Congo.

Preaching the conference sermon, the Rev. Harold Roberts from Richmond College in Surry, England, chose for his text the passage from Deuteronomy: "For you are a people holy to the Lord Your God."

Attacking the emphasis placed on church organization, he added: "If a person is so concerned about whether his limbs are orthodox he becomes immobile and might as well stay in bed."

"If people spend their time discussing the author of their church they will likely miss the mission they are here to fulfill."

Every sermon should offer "Christ to the people," he said, then exclaimed, "Oh, if we could get rid of conventional religion."

The emphasis of the indiscriminate love of God is the most characteristic feature of "Our Lord's teaching about God," he said.

"On earth we have our stations but our citizenship is in Heaven."

For a moment on Sunday morning, race, creed and color fell under the spell of "heavenly citizenship."

Against a background of headlines screaming race, riot and crisis, it seemed somewhat strange.

The Charlotte (N. C.) Observer—9/3/56.

The Allegheny Conference, the only Fall Conference in the Northern section of the denomination, closed a very fruitful session with the Cambria Chapel Church and the Reverend J. B. Adams, minister as hosts. Only one major change was made. For several years the Reverend E. W. Gantt has been presiding elder of that which has been known as the West Virginia District. He receives a transfer and we understand will take over the Akron (formerly the Allegheny District) District in the Ohio Conference. The new Pittsburgh District (formerly the West Virginia District) will be presided over by the Rev. I. Johnson, while the old Pittsburgh District now becomes the Braddock District, Allegheny Conference. At this time the West End Church, Pittsburgh is to be supplied. The next session of the annual conference will be held in Braddock. The Presiding Bishop, W. C. Brown conducted the affairs of the conference with deep interest for the future, sympathy for prevailing conditions and care for the denomination. He enters upon his second four year assignment greatly beloved by those who are associated with him.

HISTORICAL NOTES ON THE A. M. E. ZION CHURCH

The Discipline of 1852 and 1856

At the New Jersey Conference held this past Spring the Presiding Elder of the Camden District, the Reverend W. W. Atchison, told me about an old discipline of the Church he had seen and immediately I set off to get a good look at it, and if possible, arrange for its inclusion in the Historical files of the Denomination. I arranged to spend the greater part of a day examining the relic for it appears that this is one of the oldest disciplines in existence today.

The booklet is approximately three inches wide by 4 3/4 inches long and is about 1/4 inch in thickness. We thought it would be a good idea merely to compare its contents with the Discipline of 1952 and thereby bring to our readers something of its nature. For reasons easily understood we are withholding the name of its owner. We have asked him to either sell or donate it to the Historical collection of of the denomination. The title carried by the little work is herein listed:

The Doctrine and Discipline
of the
African Methodist Episcopal Zion Church
in America
Revised
By the General Conference in Philadelphia
1852
Revised
By the Connexional Convention
Created by the General Conference in
Williamsburgh in 1856 which Convention
Assembled in Philadelphia in October 1856
Ratified: By the adjourned session of the General Conference
of 1856 in Philadelphia in October of the same year.
Published by the General Publishing Committee
1858

Of interest is the founders' address which we list in full below:

Founders' Address

To the members of the African Methodist Episcopal Zion Church in America.

Beloved Brethren:—

We think it proper to state briefly, that after due consideration,

the official members of the African Methodist Episcopal Zion and Asbury Churches in the City of New York, have been led to conclude, that such was the relation in which we stood to the white Bishops and conference, relative to the ecclesiastical government of the African Methodist Church or Society in America, so long as we remain in that situation, our preachers would never be able to enjoy those privileges, which the discipline of the white church holds out to all its members, that are called of God to preach, in consequence of the limited access our brethren had to these privileges, and particularly in consequence of the difference in Color. They have been led also to conclude, that the usefulness of our preachers have been very much hindered, and our African brethren in general have been deprived of those blessings which Almighty God may have designed to grant them, through the means of those preachers, which He has from time to time raised up from among them, because there having been no means adopted by the said Bishops and Conference *four* our preachers to travel through the connexion, and promote the Gospel of our Lord Jesus Christ:--and they have had no access to the only source from which they might have obtained a support, at least, while they traveled. Under these considerations they believe that the formation of an itinerant plan, an establishment of a conference for the African Methodist preachers in the United States, who are not yet attached to any conference, of that nature, would be essential to the prosperity of the spiritual concerns of our Colored brethren in general, and would be the means of advancing our preachers, (who are now in regular standing in the connexion with the white preachers of the Methodist Episcopal Church), whenever it should be found necessary for the advancement of the Redeemer's Kingdom among our African brethren, to bring forward for ordination those who are called of God to preach the Gospel of our Lord, which may be done from time to time according to the best of our judgment of the necessity thereof, and not according to the method which it is natural to suppose our white brethren pursue to determine upon the necessity of such ordination. We are under strong impression of mind, that such measures would induce many of our African brethren to attend on Divine worship who are yet careless about their eternal welfare, and thereby prove effectual in the hands of God, on the awakening and conversion of their souls to the knowledge of the truth.

And whereas, Almighty God, in His all-wise and gracious providence, has recently offered a favorable opportunity whereby these societies may be regularly organized as an Evangelical African Church,

they have therefore

Resolved, to embrace the said opportunity, and have agreed that the title of the connexion shall be the African Methodist Episcopal Church in America, and they have selected a form of Discipline, from that of our Mother Church, which selection, with a little alteration, we recommend to you, for the Doctrines and Disciplines of our Church, hoping that the Great Shepherd and Bishop of Souls, the all-wise and gracious God, will be pleased to approve of the above measures, and grant that we may obtain and preserve those privileges, which we have been heretofore deprived of, that thereby we may unite our mutual efforts for the prosperity of the Redeemer's Kingdom among us, and for the encouragement of our colored brethren in the ministry.

Earnestly soliciting your prayers and united endeavors for the same, we remain your affectionate brethren and servants in the Kingdom of our ever adorable Lord

Abraham Thompson
James Varick
William Miller

Following the address listed above is that of the Publishing Committee:

The
Address
of
The Publishing Committee

To the members of the A. M. E. Zion Church in America

Beloved Brethren:—In view of the great deficiency in the Book of Discipline heretofore used by us, as well as such alterations as were necessary to make the forms and regulations of the A. M. E. Zion Church harmonize with our practical idea of Church Government, the General Conference of 1852, which was held in Wesley Church, Philadelphia, Penna., thought it advisable to revise: and for that purpose, selected a judicious Committee, which after ten days of almost incessant toil, presented to the General Conference the result of their labors, which received the sanction of that body. Some slight alterations and additions were subsequently made in the Connectional Convention authorized by the General Conference of 1856, and the whole was subsequently ratified at an adjourned session of said conference, in Philadelphia, Pa., in October, 1856; and is now presented to you in its present form, by the Committee appointed by that body to superintend the publication of all matter ordered by it.

With the ardent wish that it may facilitate the good government,

and give general satisfaction to the membership of this branch of Christ's Church we remain your servants in the Lord.

Singleton T. Jones
Jacob Trusty
John D. Brooks
Committee
Henry A. Thompson
Shedrach Golden

The Superintendents' Address followed this message of the Committee. We have it herewith:

Superintendents' Address

Dear Beloved Brethren:—

Far from wishing you to be ignorant of any of our Doctrines, or any part of our Discipline, we wish you to read, mark, learn, and inwardly digest the whole. You ought, next to the word of God, to procure, and acquaint yourselves with the articles and canons of the Church to which you belong. Convinced, as you all must be of the importance of order in every society, and especially so in the Church of Christ, it is our confident hope that you will not only acquaint yourserves with our rules and regulations, but that you will, for the peace ond order, good government and consequent prosperity of the Church, honestly endeavor to observe, and carry them out.

We remain, very affectionately, your brethren and unceasing laborers in the vineyard of the Lord.

William H. Bishop, Gen'l Supt.
Joseph J. Clinton, Ass't Supt.

While it would serve little good to go into the detailed differences of the Discipline drawn up in that General Conference of One Hundred years ago word difference do appear here and there throughout the beginnings of the book. Chapter III is given over to a definition of membership where today we have the Special Advices. Chapter IV has to do with Trials, members, exhorters, preachers, deacons, elders, traveling preachers, elders, deacons and the Superintendent. Chapter or Article V has to do with Appeals and the Quarterly Conference. Section V, deals with class leaders.

An interesting item is that having to do with the removal or trial of a class leader. The Discipline states that it is "the privilege of members to apply to the Quarterly Conference that he may be re-appointed.""

The VI Article deals with the Exhorters, and under this general

heading falls the local preacher.

Section VII defines the mode of receiving traveling preachers, while VIII, IX and X deal with the election and ordination of traveling deacons, elders and the definition of the elder's duties in the circuit or station.

A vast difference or change comes in Section XI where the following appears concerning the General Conference:

> "The General Conference—consists of all traveling elders until its members shall deem it necessary to delegate one for every seven members from each annual conference to be appointed either by seniority or choice at the discretion of the annual conference, which delegates shall have traveled at least four years from the time they were received on trial in the Annual Conference and are in full connexion at the time of holding the General Conference."

Of interest, too, is the meeting date of the General Conference, the last Wednesday in May of every fourth year.

A question has arisen concerning the use of the term Superintendent in our denomination. It was not a term utilized inter-changeably for there was a known vast difference between the Superintendent of the Zion Church and the Bishop of other Methodist bodies. We shall deal with this at a later date. However, in that Discipline of 1856 this appears concerning the Superintendent:

> The General Superintendent shall be elected by ballot every four years. His term shall commence at the final adjournment of the Conference in which he is elected and it shall expire at the final adjournment of the Regular General Conference next ensuing. He may be elected for a second term, but no longer.

The writer found Chapter II on Public Worship interesting for there is outlined Instructions for preaching. Another item in that Chapter II is the statement concerning lay delegates to the General Conference when each station or circuit was privileged to send one delegate.

One hundred years ago the Church recognized that which were styled The Sacramental Services: The Lord's Supper, Baptism of Infants, Ministration of Baptism, Matrimony, Burying the Dead and Ordaining Elders and Deacons. A Section III in this Chapter dealt with Slavery while IV dealth with Home and Foreign Missions.

1. "What shall be done in order to defray the expenses of home and foreign missionaries?

Ans:—Each annual conference shall organize a missionary society, the members of which shall pay such sums as shall be determined from year to year, by the conference.

2. It shall be the duty of each minister in charge to organize missionary societies, wherever it is convenient in his charge, the same to be auxiliary to the annual conference Society for that district.

The matter of adequate training ministers was outlined somewhat after the mode to which we are accustomed.

First Year Studies

Holy Bible
Church Discipline
Horn's Introduction
Smith's English Grammar
Webster's Dictionary

Second Year

Wesley's Notes
Watson's Institutes
Mitchell's Geography
Watson's Theological Dictionary

Third Year

Church History
Rollin's Ancient History
Simpson's Plea for Religion
Newton on Prophecy

Fourth Year

Encyclopedia of Religious Knowledge
Josephus and Fisk's Calvinistic Controversy.

But of extreme note too, in this old Discipline is the resolution against lottery tickets.

If you are not getting your copy of the Review regularly it may be that you have not kept us informed regarding changes of address. KEEP US IN TOUCH WITH YOU by sending along any changes even if it is on the same street.

EDITORIAL

AN EMPHASIS ON THE PLACE OF MERIT

The very foundation of lasting progress is not many of the surface things we are wont to believe, but something so intangible that there is a great tendency to overlook it, the element of merit. For many years Americans have been saying and believing that it isn't what you know or accomplish it is whom you know. That is: if you know the right people, move in the proper circles, say the right things, you have nothing to worry about. In other words, if you play the game right, you can get ahead.

There is little doubt that this idea can work in political circles, and works so well that even in this enlightened day we must admit that people of small scruples have infiltrated our governmental circles to the point that graft, craft and greed have a habit of appearing more frequently. Lawsuits to recover sums due the public are becoming so common that they get but a passing notice.

But in church circles, if we are to live and fulfill the Master's expectations for the salvation of the world something has to be done about advancement for achievement rather than advancement for playing the game right.

The individual who merely schemes to get ahead, giving small regard to the work or task at hand is sounding the death knell of the organization, and left to pursue these means and end, his influence is bound to widen to the point that even the man with scruples throws up his hands in dispair and follows in his train.

Coupled with this new mode of progress is the dangerous habit of dealing in superlatives, praising when praise is not due, lauding to the point that we even forget to put our tongue in our cheek, and then, waiting around for the plums to fall.

Of course those who look ahead selfishly have a mighty hard time producing. And when any corporation reaches the point where production falls too low, it goes out of business. In this respect denominations are not unlike them. And again, if the corporation or business or manufacturing concern suddenly finds itself turning out shoddy material or faulty items it soon loses its markets and must cease operations or go into bankruptcy.

The church has never been an organization which could press for an eight hour day. In truth, there are those who sincerely believe that

the Christian's hours of service must be increased. The minister who is not on 24 hour call is a rare soul indeed, and for a long time now we have grieved over the passing of neighborliness which rose from its cot in the dead of night to make its way to a point of service.

Let no one state that this Editor has not been keenly aware of high instances of productivity. He realizes that which he has seen would consume too much space to recount here. For years he has admired the Martin Temple Project on South Side Chicago. The work of Florence Randolph in Summit, New Jersey, will be a saga for years to come while the project in Passaic, New Jersey, warms one's heart. And there are others, Birmingham, Alabama, New Orleans, Memphis, South Norfolk, Va., Blairsville, Pa. And where there has not been physical improvement of a marked state, there have been programs of alert ministers: Laurinburg, N. C., Columbus, Ohio, Detroit, Michigan, while in other sections improvements have gone along with program enrichment: Wesley Center, Pittsburgh, Washington, D. C., St. Louis, Missouri, and many more.

Merit—hard earnest work, has gone hand in hand with the spirit of manhood. The minister who is robbed of his privilege of natural expression can never safely devote himself exclusively to Kingdom building. He is never sure of his position. He can never sleep soundly. And today, Zion is desperately in deed of leadership which knows it has performed a good day's work.

Needed at this very moment are 30,000 men to fill the pulpits of Protestant America. A goodly number of these men could be used in our Zion. To call them, to train them, to hold them, we must assure them the privilege of progress, the privilege of promotion for work well accomplished.

THE REVEREND GEORGE M. OLIVER

We were in the post office mailing the last Quarterly Review award to him when the news of his passing arrived via the Christian Education Department of Chicago. It seemed so strange that so soon after the greatest achievement of his career that this Soldier of Christ should fall—and yet, it may be that his waning strength was used to crown a long and brilliant career for George Oliver had finally led his congregation into a large and beautiful Lord's House in the city he loved in which he had spent so many years, Toledo, Ohio.

For a long, long time we had known George M. Oliver. In fact,

his name seems one companionate with Zion Church in the 20th Century. In out of the way places, small churches, medium sized churches, large churches, one can find his name or hear it mentioned as one-time pastor, and everywhere, on every tongue there are words of commendation.

George M. Oliver never sought the front page, he was content to be numbered as one of God's men. He served for several years on the Board of Christian Education and it was there we grew to know and love him. In these recent years, when many may have desired new and more firmly established fields George Oliver was content to serve St. Paul Church, Toledo, Ohio. Perhaps he knew, more than they around him, his secret aim, his high hope for that people—and he lived to see his dream brought to fruition.

The Review has said, on the occasion of naming George Oliver the minister of the Quarter "The extraordinary element of this move is that Dr. Oliver has maintained over the years aggressive leadership and a daringness unsurpassed in the denomination."

THE REVEREND A. J. KIRK

At Columbus, Ohio, soon after the close of the Ohio Annual Conference, the Reverend Allen J. Kirk was gathered to his fathers. We had talked with him at Akron where the conference was in session, elated that this man of God had reached the point where it appeared that he was on the high road to good health. Earlier, we had observed him able to attend church and offer prayer in God's Sanctuary. With a will and determination few men possess he was fighting his affliction, determined not to retire.

Just prior to his illness he pastored successfully Caldwell Temple Church, Columbus, Ohio. It was from this congregation that reluctantly the late Bishop J. W. Martin placed him on the supernumerary list, and just as reluctantly Allen J. Kirk went home to fight his battle against illness.

The Reverend A. J. Kirk made many contributions throughout the denomination. He was the builder of St. Luke Church, Wilmington, North Carolina, perhaps his major achievement.

PRESIDING ELDER W. W. LONG

The Central North Carolina Conference will never be the same to us for one of the great men of that area has decided to go home to to his Maker. We had met W. W. Long many years ago in Leadership Education Schools and we had grown to appreciate his leadership and Christian outlook. He was a man who lent great dignity to his position and gave us the sincere hope that so long as the office was occupied by men of his calibre it was assuming its rightful place in the denomination. And now, he is gone.

The greatest loss will be felt in this North Carolina area but the entire Church knows that it has been retarded by his passing.

The Editor of the A. M. E. Zion Quarterly Review realizes that we have been unable to name all those who have passed from the scene. In many cases it is simply because we have not had confirmation of the news. In others we have so few items on the person's life. We would welcome aid from the men of the conferences in this matter.

IN THIS ISSUE

Mrs. Florence Turverey Reeves, a former missionary to Bulgaria, has been a regular writer for the Review for the part eight years. Her articles have been designed to bring a greater appreciation of Christian art, knowledge of symbolism and respect for art works around the world.

Dr. Samuel E. Duncan, a graduate of Livingstone College, a former High School Principal in North Carolina, has been, for the past several years the highest ranking Negro official in Public School education in North Carolina. He is considered one of the outstanding laymen of the A. M. E. Zion Church.

Dr. Edward Brice, an expert in Public Relations, was at one time the President of Clinton Junior College, Rock Hill South Carolina and has just recently returned from Africa where he has been engaged in his chosen field. He likewise is an outstanding laymen of the Church.

UP FOR REVIEW - - - - - BOOKS

The recently held Ninth World Methodist Conference at Lake Junaluska, North Carolina, has brought about a re-examination of books designed to stimulate interest and interpretation in Methodism. Our books, Up for review this quarter, naturally are drawn from that collection.

The Negro in the History of Methodism by J. Beverly F. Shaw.

This book is an attempt to epitomize the story of the American Negro as a Methodist, taken from the memory of the author, who has been an eyewitness of the facts and a part of the story he relates, and gleaned from every every printed source available. No attempt is made to justify or condemn any act or attitude done or taken by any group in any situation, but to record the facts as they occurred. Such information concerning Negro Methodist Churches is nowhere else to be found in any single volume and in one concise form. The author has left unsaid many interpretative ideas, preferring to let the facts and the truth tell their own story, as to why events and trends were as they were.

We call to the attention of our ministry two books or hymnody, The Hymns of Methodism by Henry Bett and the Hymns of Charles Wesley by R. Newton Flew. Both should receive attention in the years ahead for there is a decided effort to interest all Methodists in the great singing contribution of the early period. A third book one might add to the list is The Hymns of Wesley and Watts. The book by Flew selects 13 hymns and two by John Wesley and studies their structure. Manning's book on the Hymns of Wesley and Watts is said to be the best issued in recent years.

A book which can be used very easily by every Methodist group is the recent writing of Roy L. Smith, Why I Am A Methodist. More and more the people called Methodists must rediscover the original purpose of the church and seek to follow them. Some of the matters discussed in Smith's book are: education, publishing and book selling, youth work, pertinent items on the lives of John Wesley, Francis Asbury and Thomas Coke.

The Editor took the time while at Lake Junaluska to read the thrilling story "Dig or Die Brother Hyde", an autobiography. It appears to us that here is a good book for every beginning minister to read. One could close one's eyes and see the story of countless numbers of ministers who were literally pioneers in their time.

Evangelism Through The Local Church by Roy H. Short should claim our attention, as every work on this subject should. It appears to us that we are so desperate for incentives in this field that if but one good angle is presented the minister should hasten to spend his $2 for the work. The book has two distinct aims, to provide incentive and motivation for evangelism in the local church. The emphasis on Personal evangelism is something that every Methodist has a responsibility to present. The potential evangelistic power of the church school and preaching missions as well as other agencies is presented. This is a new book due to be off the press September 10th.

Look for Norman H. Snaith's book The Jews From Cyrus to Herod. Every minister should include some history in his preparation for so many times the reasons for any movement and the interpretation of action is to be found in the past. The book deals not only with the religious history of the Jews but the political development as well. The story ends at a time to provide background for the birth of Jesus Christ.

In the final issue of the American Magazine, Virginius Dabney, the respected editor of the Richmond Times-Dispatch writes on School Crisis in Dixie. Anything this editor has to say is of interest to every Negro and all whites in the South. That which he writes in the August American appears to be a confession on the part of Southern leadership but on the other hand there is little effort to relate this confession to that which is now happening in his and other states of the South. We do admire him, however, for pointing out the fact that Southern leadership knew the dangers ahead when moderate Negro leadership approached liberal whites urging a fair share of school appropriations, better buildings, better equipment, better paid teachers. Perhaps the great trouble was that too many had the idea that all benefits could be withheld and the South could go on doing business as usual spending a fraction of its tax money for Negro education.

And now comes the bitterness where the N. A. A. C. P. is concerned. If it were at all possible, Virginius Dabney's article should be read by every person who could understand it in all America. It is the best indication we know of that tells the story of blindness and thoughtlessness. It can happen in every area of American living where groups stand against groups, such as labor against capital, capital against labor, farmer against consumer, consumer against farmer. In truth a calm, Christian appraisal of many of our problems could rule out many unpleasant results.

IN AUDIO VISUAL AIDS

Stimulating Bible Study in Our Churches

This Editor has tried over the years to recognize the fact that as one grows older there is a tendency to look with a jaundiced eye on events as it pertains to younger generations. And while he has been able to keep some semblance of honest perspective yet there is a lingering suspicion that all too many of us have striven for the economic security of this world to the detriment of those lasting values which are so necessary to good living. The fact that so many of our people have been deprived of many necessities, has contributed to our alarming singleness of vision, and in that light, we make excuses, but coupled with this has been the natural tendencies of our age, such as insistence on the cake of family living and pleasure as usual, and the general rebellion against parental responsibility, or the lack of moral adulthood. Then too, there has been the uncontrolled situations of consolidated schools, wherein *contained communities* can no longer supervise the moral tone of the area. The result has been delinquency spreading like wildfire throughout towns and cities and, rural areas as well. Small towns and communities which never saw lawlessness in a sustained force before are now faced with problems which are both baffling and difficult. The stop-gap measures which most areas employ are doing little to dam the flow of ever-increasing delinquent activity.

In these conditions the church must not only recognize its responsibility but the fact that it can no longer exist if family life reaches the stage of even partial destruction. Those families who seriously consider their own responsibilities as parents are fighting a losing battle unless, somehow, the root of the disease is reached and dealt with. Immorality can contaminate whole communities. Lying, cheating, stealing, drunkenness, and we should not overlook the crescendo of illegitimacy in a world where a girl merely takes time out to have her offspring and re-enrolls in our public school systems, thereby becoming a heroine to girls for miles around. And this Editor has known parents, definitely delinquent themselves, to hire an expensive battery of lawyers who proceeded to uphold the immorality of teenagers and beat the school board and officials into submission. Of course, these parents and these lawyers never questioned the right of such young people to contaminate the entire student body, and entire community, by their deeds.

So, the church must begin somewhere to stem the tide of destruction. While there are several points we would recommend, certainly that of the family circle is one where every good intentioned person can begin.

Reawakening a past art of reading the Bible is a tremendous task but any church or community can put over a good job if it really wishes to do so and begins preparation with a will.

The American Bible Society is now sending out literature to most ministers and churches. We are impressed with two pieces, the pamphlet "The Bible Speaks To-Day" and the poster which should find a place in every church building.

As most of us know December 9th is Universal Bible Sunday and we can do no harm in placing emphasis on that day. In fact, good pastoring is ever on the lookout for ways of approaching problems and aids such as this can make the minister twice as effective. You see, preaching isn't all of it.

In addition to the two items mentioned above the minister can secure an outline of a new release which could be worked up in the local paper. And now to available films:

To the churches who like long range planning we would recommend the sound film OUR BIBLE—HOW IT CAME TO US. The entire film rents for $22.50 but can be broken up (and we recommend it) into three showings, Part 1, Formation of the Bible, Part 2, The Bible Spreads Across Europe and Part 3, Making of the English Bible.

We like also the American Bible Society offerings of BIBLE ON THE TABLE, a 16mm sound, black and white film of 28 minutes renting for $8.00. This film tells the story of two Christian families only one of whom practices daily family worship. Juniors in the home circle can understand this one.

A BOY AND HIS BIBLE, a 16mm sound, black and white, 30 minute film rents for $9.00. Bill Conner is a cynical editor known for his fighting editorials. He feels there is little hope for this confused world, but, due to a boy and his Bible, he has a change of heart through faith in Jesus Christ.

THE BOOK FOR THE WORLD OF TOMORROW is a 16mm sound, black and white, 26 minute film. Here the Bible is presented

as the source of that which is good in our heritage, points out its importance today and indicates the urgency of its becoming "The Book of The World of Tomorrow." Either an offering or $5.00 rental.

THE GOOD BOOK is a sound filmstrip, our pet visuals, of 89 frames and 22 minutes duration. We like it for a church can purchase it at just above the rental price of a film, $13.75 for 33 1/3 recordings or $15.75 for 78 rpm. The filmstrip portrays many important events in the development of the Bible and its influence on the History of America. This recording was made by NBC with a large professional cast.

The American Bible Society has free loan films which one might use as well. To the church beginning such a program attention should be paid to them. We mention them briefly below.

MY RIGHT AND MY CAUSE is a story of the Bible in Korea. It tells the true and dramatic story of Rev. Young Bin Im, General Secretary of the Korean Bible Society. It is filmed mostly in that country.

THY WORD GIVETH LIGHT is a simple but dramatic story of a blind service man who found his way back to useful life through reading the braille Bible and shown how the Society carries on this important work. This film makes a direct appeal for funds.

THE WHOLE ARMOR is the story of the distribution of the Bible by the Society since 1820. In that time 40,000,000 copies of the Scriptures have been distributed to the United States Armed Forces without cost.

THE LIVING WORD IN JAPAN tells of the distribution of the Bible in that area. It has interesting Japanese background music.

THE BIBLE IN GUATEMALA is a slide collection of 62 slides and gives the publication of the Bible in the Quiche language.

It is impossible to list all the offices of the Bible Society here. The Audio-Visual Department in New York is 440 Fourth Avenue, New York. PLAN YOUR BIBLE OBSERVANCE NOW.

BISHOP WALL'S SERVES RELIGION AND RACE

Bishop William J. Walls was engaged by the Appalachian Preaching Mission this year, in February, as one of its preachers. He was booked for two messages daily; in the afternoon in the schools, and in the evening in the plenary assemblies of the towns: Kingsport, Tennessee; Elizabethtown, Tennessee; Bristol, Virginia, and Johnson City, Tennessee. He spoke to groups of from 3000 to 5000. There were two speakers each evening. At Kingsport, he spoke with Reverend Robert E. Goodrich of Texas, at Elizabethtown, he spoke with Reverend L. R. Elson, pastor of the National Presbyterian Church in Washington, and pastor of the President and Mrs. Eisenhower. At Bristol, he spoke with Dr. Edmund A. Steimle of Philadelphia, and on Sunday night, with more than 5000 present in the auditorium of the State College at Johnson City, the associate speaker with Bishop Walls was Dr. William R. Cannon, Professor of Church History, and Dean of Chandler School of Theology, Emory University at Atlanta.

Many of our people attended these services. An estimate of the appreciation of Bishop Walls' services is included in a letter from Dr. W. Malcolm Fuller, chairman of the Appalachian Preaching Mission Officers and pastor of the First Baptist Church, Bristol, Virginia. Dr. Fuller's letter follows:

February 29, 1956

Dear Bishop Walls:

Please pardon this delayed expression of our sincere appreciation for your participation in our Appalachian Preaching Mission. You helped so much to make the Mission a real success.

You will be interested to know that our audience for the week totaled approximately 100,000. Our twenty-three speakers filled more than 150 engagements. We reached many more thousands through the broadcasts from our eight radio stations, and the telecasts over WJHL-TV. All of this made a tremendous impression for good on this area.

Thank you again. With every good wish for your future usefulness in the work of our Lord.

Sincerely,
W. Malcolm Fuller

The A. M. E. Zion Church and the colored race were adequately represented by Bishop Walls. The other two colored members on the preaching mission were Reverend Gardner Taylor, pastor of the Concord Baptist Church, Brooklyn, New York, and Reverend James Robinson, pastor of the Church of the Masters, New York City.